The Missionary Herald

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The Grand Rapids Meetings

MUCH depends on Grand Rapids; on the vision and purpose of those who gather there as delegates to the National Council and the National Benevolent Societies; on the speakers and on what they say; on the committees and commissions that report, and on what they recommend; on the interchange of ideas in private talk; on the temper of debates; on the aims and desires that inspire the assemblies.

It is a momentous hour in the history of the country; and not least in its religious history; an hour of testing; an hour for advance, or else inevitably for retreat. Our Congregational faith and life are truly at stake in this demanding time. Are we to falter and fail; or are we to rise to greater duties and deeds?

Those who go to Grand Rapids should go seriously, humbly, devotedly; they should be in the spirit of prayer and purpose. And those who cannot go can help by prayer and by watchful interest. The days from October 21–29 will be eventful days for all the great interests we serve at home and abroad. In our denominational assembly as in our national Congress, it is no time now for personal, partisan, or provincial thinking. Only simple yet comprehensive plans, broad and generous purposes, a world vision, an unswerving faith in Christ and his gospel, and an unconquerable determination will equip us to meet the issues of the hour.

We look forward to sobering but exhilarating days at Grand Rapids. We remind our constituency again that the American Board's section comprises the evening session of Wednesday, the 22d, and the sessions of the following day and evening.

Our Absent Secretaries

CABLED word has been received from Secretary Barton at Paris reporting him so far on his homeward way, and that he was booked to sail from Havre about September 25. We may hope to see him in the Board Rooms as these words are being read, and anticipate his presence and inspiration at the Annual Meeting in Grand Rapids. The story of what he has seen during these last nine months, in his journeys back and forth and up and down through Turkey, from Constantinople to Cairo and from Smyrna to Harpoot, his visits to the Balkan States and such centers as Salonica, Monastir, and Sofia, and last of all his journey into the Russian Caucasus at its most critical hour of war history, will surely furnish him with a story the like of which has not been put before the American Board at any meeting in its history.

From Secretary Patton at Peking also comes a cabled message indicating his purpose to return home after completing his itinerary in China, and without going on to India. This will mean his starting back about the last of October, coming presumably by the Pacific, and with the rest of his party, including Mrs. Patton, left to visit India without him. Pressure of the world situation as it bears on American Board plans, the demands of the Interchurch World Movement and its coming campaign, whose interests he has been able most effectively to serve in Japan, Korea, and China, and the need of girding every power and employing every resource to meet the challenge of these incomparable times, are apparently the considerations that make him feel he must hasten home to

the tasks that are here. His coming and that of Secretary Barton will be gladsome events to their associates in the Board's offices and on the Prudential Committee.

The Cry of "Shantung"

A KEEN-WITTED newspaper has remarked that a lot of people are getting hot about Shantung today who a few months ago couldn't have come within a thousand miles of pointing it out on the map. It is certainly significant to note the public men, including representatives of California, who have suddenly become concerned about China's rights and the invasion of her territory, while hitherto they have been dumb as oysters in the face of many aggressions on China, not only on the part of Japan, but also of European Powers. It is well that attention is thus being drawn to China's situation, and that this country is becoming more sensitive to the welfare of the big republic of the Pacific; well, too, that Japan should realize that she must reckon with America's sense of justice and fair play in matters where America's assent is sought. No right thinking person, it would seem, can fail to sympathize with China in the hardship done her by the turning over to Japan of the territory that was yielded to Germany only of necessity; or to resent the cavalier way in which Japan seeks to override and exploit China. Notwithstanding, for ourselves, we feel that the Peace Treaty is too important, too essential even for the welfare of China and her future safeguarding, to make it wise to imperil its ratification in order to register a protest against the disposition of Shantung. And one would feel more enthusiasm over this outburst at Washington and these leaded editorials in our newspapers if their aim was quite certain. We cannot escape a doubt as to just what is really being attacked; whether "Shantung" is a weapon aimed at Japan, or a brick to throw at the Peace Treaty.

The Token of a New Era

"WHAT then? only that in every way, whether in pretense or in truth," concludes the Apostle Paul, as he reviews the differing motives that prompted the preaching of Christ in his time, and for which on whatever terms he was thankful. The deeper thought concerning this violent protesting over "Shantung" is of rejoicing that Christian principles are being recognized as compelling in dealings between nations as between individuals; that Americans are being taught by their political leaders and their journals which shape public opinion that this country cannot be indifferent to the rights of any oppressed nation, or lightly permit an injustice to be done, even where its own affairs and interests are not involved.

As an English publicist remarked the other day, there are signs of the beginning of a new order in the world; old things are passing away; old standards, methods, policies. Justice and right are being recognized as the prerogatives of every nation, class, and person. All men must be concerned in the establishment of what is fair for all men. No other basis for peace and for human welfare can be accepted than the Christian basis.

It means much to get this idea out into the open, to get it declared, argued, and applied; to win for it support from whatever quarter, with whatever mixture of motives. The idea will persist and grow; it will outlast whatever hypocrisy or counterfeit may accompany it. It will win. For every fresh sign of its coming to power, for every assertion of it and every attempt to apply it in practical affairs, we thank God and take courage.

As Those Who Watch for the Morning

THERE is a letter in the Foreign Department of this number that will grip the hearts of those who read it appreciatively. It is from India, from the city of Sholapur,

and it describes how the missionaries there set about making the budget for that mission station to submit to the Interchurch World Movement for use in the campaign of next year.

The story doubtless could be repeated in substance from all the mission stations of the American Board: at first but little impulse to set about making the schedules, so long had hope been deferred, so many times had requests for increase been denied; the gradual awakening to the idea that here at last was a real proposal to undertake the task, to attempt adequately to measure and to meet the missionary opportunity; the springing with fresh enthusiasm to make the survey and to tabulate the results; the rejoicing of heart over the prospect of laboring at a work that is maintained; the new courage, zest, expectancy with which they are looking at the familiar fields, seeing them, by faith, already blossoming with new life.

The officers of the Board and the Prudential Committee have shared with the staff on the fields the burden of these recent years: the increasing opportunities that are unmet; the widening discrepancy between the needs of a wonderfully developing work and the slowly mounting support that is coming to it. Almost every mail has brought the story of some new chance, some eager call for supply. Sums large in themselves, $20,000, $50,000, $100,000, but modest in view of what could be accomplished with them, have been asked for to establish a school or a hospital, to employ a corps of native workers in evangelizing a district, to reach the student class of a great city, to provide training schools of leaders for the opening up of an entire province.

The fact is, the Board's business has outstripped its capital. It is simply impossible with its present measures to meet its pressing responsibilities. In some fields it is actually marking time when it ought to be forging ahead. Missionaries are almost sick at heart because they are withheld from entering doors that have marvelously opened. As at Sholapur, so everywhere they are grasping at the new hope which they discover in the plans of the Interchurch World Movement. It looks like daybreak at last for those who have watched long and vainly. Great things are in store, great victories lie ahead, if only the Church of Christ shall rise to meet its opportunity and its obligation.

A Break in the Line

THE sudden death of Rev. Frederick H. Means, on September 3, took from the circle in the American Board Rooms a valued and endeared associate. Mr. Means had been but a year in the service of the Board, coming from a secretaryship in the Missionary Education Movement to take charge of certain lines of work in the Home Department. He proved himself so efficient, was so faithful and alert, yet so kindly, so much the Christian gentleman in all his relations and activities, that he won a place for himself not only in the office routine, but in the regard of all his co-workers. While he was not in robust health at any time during the year, and of late had been suffering from a new illness, he kept quietly at his work till August 29, when, closing his day's task, he left the office to return there no more. His departure is a very real loss; his record a very bright memory.

An Interdenominational Deputation to Study Women's Work

THE present demand for accurate, up-to-the-minute information about world conditions is leading mission Boards and interdenominational bodies to plan deputations to the Orient and Africa. One of the most noteworthy is that which the Federation of Woman's Boards is sending to Japan and China. It is the first group of women to be sent by the Federation to study work for women in foreign lands; and it is certainly time that Woman's Boards which es-

tablished this work and have supported it for fifty years should send out experts to make careful surveys of its present status and get a broad grasp of its problems and needs. Congregationalists, Presbyterians, Methodists, Baptists, and Episcopalians are all sending representatives. The deputation will include Board secretaries who are familiar with the limitations and difficulties of mission work as a whole, missionaries who know their particular field, educators, and physicians.

The deputation is a large one and has not gone out to the East in a body, nor will it travel as a whole committee. Instead, the members are divided into groups who will specialize in different phases of the work. Our Congregational representative, Miss Helen B. Calder, of the Woman's Board, is chairman of the sub-committee to study Religious Education and Evangelism; and with her will be associated Miss Ruth Paxton, the well-known China Young Women's Christian Association secretary, and Deaconess Hart. President Pendleton, of Wellesley College, will lead the group studying women's colleges, and they will add to their number experts on the field such as Mrs. Murray Frame, representing the Woman's Union College, Peking, and Miss Charlotte B. DeForest, of Kobe College, Japan. Miss Charlotte Conant, principal of the Walnut Hills School for Girls, Natick, Mass., is chairman of the group to specialize on primary and secondary education for girls. Other sub-committees are on Medical Work for women and children, which is headed by a Pittsburgh physician; Social Service, Christian Literature, and Problems in Administration. Of the latter Miss Nellie G. Prescott, Foreign Secretary of the Woman's American Baptist Foreign Mission Society, is in charge. Miss Calder will also serve on this important group, together with still another Board secretary, Miss Mabel E. Howell, of the Southern Methodist Foreign Missionary Society. The lay member is Mrs. W. E. Geil, of the Northern Presbyterian Board.

MISS CALDER

After several weeks of travel and investigation, the deputation will meet as a whole in Shanghai for a conference to which will be invited a few prominent missionaries engaged in various phases of woman's work and ten men leaders who will represent the broader viewpoint. The Federation plans to send a similar body of women to study woman's work in India, and this, like the Japan and China deputation, will be in close coöperation with the Interchurch World Movement and affiliated with the Continuation Committees on the field. We are not able to give information as to the whole personnel of the India deputation, but understand that President Thomas, of Bryn Mawr College, will serve on the group to study women's colleges in India.

The Push for Church Union

WHILE we are talking much and doing little about church union in this country, they are taking rapid steps thereto on the mission fields. Not only are mission boards combining in the maintenance of educational institutions, and among them theological seminaries as in India and China; mission churches connected with these boards are uniting in large associations and are considering proposals for even wider and more inclusive organization. Report was made in the April *Missionary Herald* of the decision to form in China a union of Presbyterian and Congregational (American and English) churches which should be open to other bodies and should be called the United Church of Christ in China. A similar move on the part of

the Presbyterian Church of India was earlier reported.

Now comes yet more striking news from India of the effort being made to unite the Anglican and the South India United Church to form a Church of India. An article by Mr. Sherwood Eddy in the July, 1919, issue of the *Harvest Field* describes in detail this movement, which is also endorsed upon the editorial pages of that magazine, published at the Wesleyan Mission Press at Mysore.

The South India United Church embraces in an organic whole all Indian Christians connected with the American Board, the London Missionary Society, the Dutch Reformed, the Free Church of Scotland, the Established Church of Scotland, and the Basel Reformed Mission of South India. The proposal now is to incorporate with the body, so made up, the Anglican Communion.

A conference of Indian ministers was held May 1 and 2 at Tranquebar —representatives of the Lutherans, Wesleyans, Church of England, and South India United Church, the four principal denominations working in that part of India. Indian ministers read papers, each stating the convictions of his own body. There developed a strong desire for organic union between the two largest bodies, the Anglicans and the South India United Church. A meeting of all the members of these bodies resulted in unanimous agreement on a basis of union. From High Churchmen to Congregationalists, they were of one mind that they should unite.

The Basis of Church Union

AFTER fresh study of the question as to what the Church of India should include, these conferees agreed that it must conserve: (1) The *Congregational* element, representing "the whole Church," with "every member" having immediate access to God, each exercising his gift for the development of the whole body; (2) the delegated, organized, or *Presbyterian* element, whereby the Church could unite in a General Assembly, Synods, or Councils in organized unity; (3) the representative, executive, or *Episcopal* element. All three elements, no one of which is absolute or sufficient without the others, should be included in the Church of the future, which aims not at compromise for the sake of peace, but at comprehension for the sake of truth.

Interpreting this utterance and commenting on it, they record that the Anglican members stand for the historic episcopate; they ask for the acceptance of the fact and not any theory as to its character. The South India Church would accept this term on condition that spiritual equality be recognized, the universal priesthood of all believers, and the rights of the laity to their full expression in the church. Upon this common ground union is proposed on the basis of (1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation. (2) The Apostles' Creed and the Nicene Creed. (3) The two Sacraments ordained by Christ himself—Baptism and the Lord's Supper. (4) The Historic Episcopate, locally adapted. "We understand that the acceptance of the fact of the episcopate does not involve the acceptance of any theory of the origin of Episcopacy nor any doctrinal interpretation of the fact. It is further agreed that the terms of union should involve no Christian community in the necessity of disowning its past, and we find it no part of our duty to call in question the validity of each other's orders."

This action of these representatives does not commit their respective bodies, but the plan is unofficially and individually agreed upon whereby the South India United Church may choose from its members certain men who shall be consecrated as bishops, ministers of their church and bishops of the Anglican Church joining in the

laying on of hands. Provision should be made for the celebrating of the communion, each in the churches of the other.

Mr. Eddy effectively pleads the cause of the union; Episcopacy appeals to the Indian nature; it fits the situation of the Indian Church; the move toward this union is spontaneous, genuine, and hearty. It has been repeatedly said that were it not for the foreign missionary the Indian churches would unite. We agree with Mr. Eddy that it will be well to see if this be true; to let the Church of India find its voice and speak for itself.

The Art of Missions

How is foreign missionary work actually done? By what method of approach; with what tools and activities is the start made; and how are beginnings followed up to substantial results? These are questions of interest to those who try to imagine their missionaries out on the fields.

The October issue of the *Envelope Series* seeks to tell how the work is being done in Japan. Through two articles, one by Dr. George M. Rowland on Rural Evangelism, and the other by Rev. George Allchin on City Evangelism, interesting glimpses are given of the different missionary methods in city and country. Both writers are particularly experienced in their separate lines; they speak of the things which they themselves know, with incidents and illustrations that have come under their own observation. Several new and well-chosen pictures make yet more vivid the story of the text.

The American Board is celebrating this year a half century of work in Japan. Here is a leaflet which portrays effectively how some of that work has been done, and what has come from it. No one can read it without getting a clearer idea of what foreign missions mean and a keener desire to help them on.

December's Denominational Drive

ATTENTION is already becoming fixed on the Interchurch World Movement and its huge projected campaign for 1920. It is the point ahead toward which all aims and hopes are turning; when it comes it will hold not only the center of the stage, but well-nigh all the length and breadth of it. Institutional, society, denominational efforts will all be swallowed up in this one comprehensive undertaking! Such is the plan, the expectation. But, meanwhile! The Interchurch Canvass will not be launched before the late spring of 1920, if it is ready then. At least one-half of next year must be passed before any returns from that canvass are available: probably more time than that will be needed to open the streams of freer giving.

So the Congregational Tercentenary Campaign leaders have planned for another December Drive in all our churches this year, to provide for church and benevolent society needs for 1920. Last year's drive was cheeringly successful. It touched an unprecedented number of churches; it secured a very large increase in church offerings. All the channels of Congregational activity have felt its benefit.

The hope and purpose are that this year's drive—December 7 is the date proposed—shall register further advance. The churches that put it across last year will surely wish to repeat, and more than that, to surpass their record. And other churches, disadvantaged last year, or somewhat doubtful, will now rally to a plan that has demonstrated its effectiveness; so that we may confidently expect our Congregational host to register high water mark in church support and in benevolence as it makes its pledges for 1920, the Tercentenary Year. Let every church plan to do its utmost thus to prepare for Plymouth and its jubilation. The occasion prompts what the situation requires.

GREECE AND SERBIA APPROACH

By Secretary JAMES L. BARTON

A FEW days ago, in conversation with the Greek Bishop of ancient Philadelphia, he urged that the American Board send missionaries to that city, and in his urging he quoted from the Apocalypse, "Behold I have set before thee an open door." His desire was based upon the inability of the Greek Church to reach a great number of Moslems there who are inclined to turn from Islam to Christianity.

On the same day the Greek Bishop of Smyrna stated that there were, to his personal knowledge, some two hundred Moslems in Smyrna who were desirous of becoming Christians, but whom the Greek Church cannot receive, since it would expose them to the inevitable charge that, now the Greeks are in political control of Smyrna, they are forcing Christianity upon the Mohammedans. Both of these distinguished ecclesiastics said the American Board can reach Moslems more effectively than the Greek Church, and that, being American, it will be open to no charge of nationalism. They pledged their heartiest cooperation in any plans we may make for strengthening and extending our work in the Smyrna field.

The Greek Governor-General of Smyrna was well informed regarding our missionaries, institutions, and work in Smyrna, and expressed the hope that we will enlarge and strengthen it, since "our missionaries introduced into the country that which was most needed, namely, the best elements of Western civilization."

Here in Salonica I have just had unhurried conferences with the bishop and the governor-general. Both were wholly cordial and manifestly friendly. The bishop said that personally he was ready to coöperate with any missionaries we might send here. We discussed one of the chief points at issue between ourselves and the Greek Church, namely, its refusal to permit the New Testament in the vernacular to circulate in Greece.

He said, "That is a law of the church which will stand until an official ecclesiastical council changes it"; but in order to show his own opinion, he reported that only a few days ago he refused to ban the entrance through the custom house of Salonica of an invoice of modern Greek Testaments. Attention was called to the fact that, among the nations of the world, Greece is the outstanding country, seeking fellowship with the great Powers, and yet forbidding the circulation of the Bible in the spoken language of the people.

A few days ago in Monastir, Serbia, conference was had with the mayor and the governor-general. Unexpected cordiality was experienced. The mayor went with us to see the governor. Both were thoroughly familiar with the heroic work of Miss Matthews (Miss Mary L. Matthews, W. B. M.) for the women there, and spoke in unstinted praise of it all. They, too, urged that our work in Serbia be enlarged, and that it be made to include other and more central places than Monastir. They said Serbia needs what our missionaries and their institutions bring, and assured us of helpful coöperation.

Serbia and Greece are seeing new light, recognizing well the fact that if they wish to hold a place among the nations they must lay aside many of their ancient, restrictive, and paralyzing customs and traditions and put themselves into the path of progress. Much and deep-seated conservatism will be slow to yield, but the outstanding leaders, both lay and clerical, are becoming painfully aware of the fact that Old Greece and Old Serbia, unchanged, cannot hold their places in a

twentieth century league of nations.

The American Board, without any special effort in that direction, finds itself occupying with favor two important stations in Greece. Its reputation and its work are approvingly recognized. The International College and the Girls' College at Smyrna are intrenched in the confidence of all classes, and especially of the Greeks. The missionaries in both stations are honored. The unfortunate event of last February at Salonica, followed as it has been by the personal visit of the King of Greece to Dr. House, has removed every trace of suspicion, and given to American mission work there the seal of royal favor. Since the organization of the Board, never has it been confronted with an opportunity more full of promise for establishing in Greece a work which leading Greeks are openly confessing they imperatively need, and which all outside of Greece know they need. It is a testing time for Greece and Serbia, and our coöperation now will contribute mightily to the successful outcome.

ONCE MORE THE BELLS

By Rev. EDWARD C. WOODLEY, of Marash, Central Turkey

ONE of the most striking and pathetic features of the recent persecution of the Armenians has been the manner in which they have clung to everything which linked them with their past. The incident which follows is a touching instance of this.

At the beginning of the war the bells in all the Christian churches throughout Turkey ceased to sound the call to worship. Bells are an offense to the Moslem at the best of times, and it was felt that to ring them under conditions then existing would be to invite trouble. So very reluctantly the bell cords were hung up until better times. The sight of the silent bells was a bitter reminder of other days, but the hope lived on that some day the bells would again ring forth to declare the downfall of oppression and tyranny.

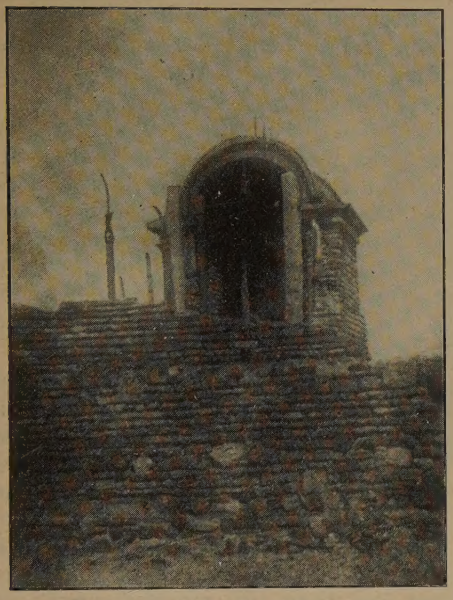
A more severe trial of faith, however, was still in store. In 1917, learning that Germany had melted down the bells in her churches, the Turkish leaders decided that the chance of adding another affliction to the load which the Armenians were already carrying was too good to be lost; so the order was issued that all bells should be seized, melted down, and the metal put to military uses. The order was ruthlessly obeyed, and to add to the indignity it was decided that the bell metal should be used to make stirrups, so that the Christian population might be finally convinced, in this realistic fashion, that they were under the feet of their Moslem lords.

But the new day has dawned in Turkey. Just before I left one of the leaders of the Gregorian community in Marash called on me and handed me a considerable sum of money, with the request that when I reached America I should buy a good bell and ship it to Marash as soon as possible. The bell was to be a good one—better in tone than any which had yet rung in the city; and if the money was insufficient, more would be sent. The people, even in their poverty, would not allow the church bell to be silent a day longer than was necessary. So the bell is to be bought, and in due time the Armenians of Marash will hear its call, which, in addition to summoning them to worship, will preach a sermon on the reward of faith.

One cannot but feel that this little incident is suggestive. It is another testimony to the unshakable faith of the Armenian people in their Church, and what it stands for, which centuries of bitter persecution have made a part of the national character.

IN THE CUMBUM VALLEY

By Rev. ALBERT J. SAUNDERS, M.A., Madura, India



KAMATHACHI AMMAN TEMPLE AT CUMBUM

"The breath of God's upon the world:
It blows fresh down on the Aryan brown,
From the crystal glows of Himalayan snows.
It purges the grime of the ancient time
And loosens the throes of ancestral woes
Which have darkened the heart and sullied the mart
Of millions born to a lot forlorn.

"The clouds are shifting that have lain
For a thousand years o'er India's plain!
Castes are cleansed from custom's stain.
The breath of God's on India's strand,
The patriot's heart to flame is fanned,
And a larger hope dawns o'er the land."

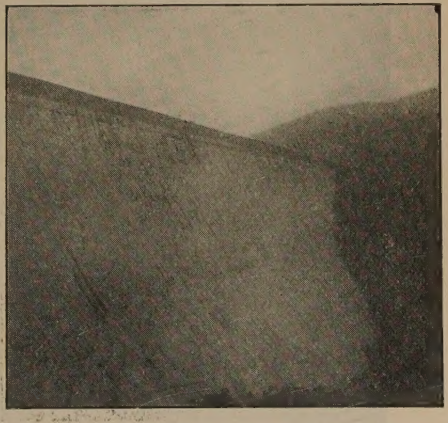
DURING Christmas week last year, in company with Rev. Burleigh V. Mathews, of Battalagundu, I made an interesting and informing trip up the Cumbum Valley in the Madura District, South India. Mr. Mathews's purpose was to visit the Kallar (robber) Voluntary Settlement at Gudalur, of which he at present is the manager under the direction of Government, while I wished to study the general economic condition of the people in the valley, to inspect the Periyur Irrigation Scheme in the Travancore Hills, and to become more acquainted with the work among the Kallars at the Voluntary Settlement.

THE VALLEY

The Cumbum is a long and fertile valley, bounded on three sides by high hills. It is fifty miles long by about twenty miles wide at the widest point. It carries a population of approximately 500,000.

The large town of Periakulam stands at the main entrance to the valley. It possesses no railway, though one has been promised. It has a fair system of roads. There are numerous waterways, but these are dry for the most part of the year, except the Periyur, which irrigates large sections of the valley with its life-giving waters.

The soil is good, and, with proper cultivation and a sufficient supply of water, abundant production is assured. The chief crops are rice, several species of small grain, tobacco, mangoes, and betel. The business of the valley is almost wholly agriculture and trading. The economic condition of the people is satisfactory in the main, but with cloth two and three times



BACK VIEW OF THE DAM
PERIYUR WATER SCHEME

what it was before the war, and with rice selling at two and one-half measures the rupee, one can readily see that people with low salaries at a fixed rate are feeling the hard times and speak of famine conditions.

MISSION FIGURES

The Madura Mission began work in the Cumbum Valley some sixty years ago. There are now six pastorates, with an average membership of 750, making a total Christian population of 4,500. Forty-seven schools have pupils totalling 1,500. The Christian working force under the mission numbers ninety-three. There are large and active churches at work in this field; but on the whole education is backward, and Christian work is difficult.

We spent the last Sunday of the old year with the Cumbum church. It was a real pleasure to meet Pastor Isaac—an alert, progressive, young man—at eighty years of age! It was quarterly meeting, and the church was full, seven congregations being represented. A fine body of young men was at that service, and the offering for the work of the pastorate exceeded fifty rupees. A splendid meeting was brought to a close by the celebration of the Lord's Supper.

What a contrast between that bright, helpful, Christian service in a church filled with earnest Christian men and women, and the Kamathachi Amman Temple in the same town of Cumbum!

The trip to the Periyur Water Scheme was one long to be remembered. In an old, springless bullock bandy, we were slowly hauled up the ghat to Tekhadi (altitude about 2,000 feet), the outlet of the Periyur. On the way up I asked my companion, a catechist, how the war had affected his living conditions.

He said: "We are having a hard time. My salary is eleven rupees a month, but after paying all my dues to the mission I have only seven rupees and a few annas left. I get about one and a half rupees a month from school fees. I have about a quarter share in an acre of rice land, from which we get less than two months' supply of rice in a year. I have a wife and five children. Cloth is two or three times what it was in price; rice is only two

A TYPICAL VILLAGE AUDIENCE

SCHOOL, CHURCH, AND PARSONAGE AT KANDUKULUM

and a half measures for a rupee, and my entire salary is about nine rupees for a month."

Think of it—a man and wife and five children trying to live on three dollars a month! Of course they cannot do it; that man—our own mission teacher—ran into debt last year to the extent of forty-five rupees, because he could not live on the mission wage.

As we neared the summit of the hills the road led us over a wild, rushing, mountain torrent. The water here comes down in thousands upon thousands of tons. It was the Periyur let loose, with miles of water behind giving it an irresistible momentum. The water from the Periyur Lake passes through a mountain tunnel one and one-eighth miles in length. We went to see where that water rushes out of the side of the mountain. The tunnel opening measures thirteen and one-half by seven feet, from which issues a great body of water; as this leaves the weir it measures seventy feet by two feet of solid water per second. This water flows down to the hot and thirsty plains and irrigates thousands of square miles of land, enabling the desert place to become an oasis of life and plenty.

The Periyur Lake is twenty-one miles long, and is fed by a number of rivers. Going some miles up the lake we came to the dam—a huge stone and concrete wall uniting two hills, and thus making possible a great reservoir of water. The dam is 1,200 feet in length and 158 feet high; its thickness at the base is 85 feet, and at the top 12 feet.

THE KALLAR SETTLEMENT

Many years ago Melur was a notorious robber center, but since the coming of the Government Irrigation Scheme the Kallars have been so busy cultivating their lands and doing well that they have altogether ceased their old robbing profession. They show anew that even so material and businesslike a proposition as a water scheme may become a good reforming missionary agency.

The government has acquired a large tract of land at Gudalur at the

southern end of the Cumbum Valley, and to this place it is asking Kallars to come voluntarily. Government realizes that it cannot do this work of reformation without the aid of the missionary, and so it provides land, buildings, stock, implements—all the material side of a settlement; but the moral, educational, and religious side is willingly left to a mission.

And so by means of government water schemes and robber reclamations; by the work of foreign missionaries; by the earnest toil of Indian pastors and teachers, here a little and there a little, day in and day out, like the constant flow of the life-giving Periyur waters—the gospel, which is God's Good News, and with which we are charged, is given to the poor, ignorant, and superstitious people of this land, with the daily prayer that it may and it will bring light and salvation to an ancient and needy race.

IN MEENACHI TEMPLE, MADURA CITY

The "Golden Lily Tank" used for ceremonial bathing. This temple, a walled parallelogram about 870 by 720 feet in dimensions, contains within its walls fifty buildings used for temple purposes. It is of Dravidian architecture and of the second century. Its present splendor dates back to the seventeenth century and it is bright with gilding and painted figures in its gateways, courts, and various rooms. A picture of one of this temple's gateways appeared on the cover of the *Missionary Herald* for June of this year

A COLLEGE AS A PRISON CAMP

By Pres. ALEXANDER MacLACHLAN, D.D., of Smyrna

IT was inevitable that all educational institutions in Turkey, and especially those belonging to enemy countries, should suffer grievously during the Great War. Some of the American colleges, especially those in Constantinople, Smyrna, and Beirut, owing to the special favor of the imperial or provincial authorities, were exceptions to this rule.

In the case of the International College, its attendance was reduced to one-fourth, its income from students to one-sixth, and its active teaching staff to one-third. This was due to the calling of students in the upper classes and of some of the staff to military service, to the closing up of the preparatory department, owing to depleted teaching force, and to the closing of the boarding department, owing to the impossibility of securing food supplies. It will be interesting to discover, when data is available, on what fronts our students served, and how many of them have made the supreme sacrifice.

But it is of a unique and interesting contribution which it fell to the lot of the college in Smyrna to make, and which has called forth the generous recognition of the British Government, that I wish to tell the readers of the *Missionary Herald.* The government's letter follows:—

Revd. A. MacLachlan, D.D.
President of the International College,
Smyrna.

Sir:

I am directed by His Majesty's Government to convey to you the sincere gratitude of the Army Council and their deep sense of appreciation of the kind assistance and hospitality extended by you to released prisoners of war, officers and men, both British and Indian, at Smyrna.

I have the honor to be, Sir,
Your obedient servant,
(Signed) Richard Webb, Rear Admiral,
for High Commissioner.

In June, 1918, those of us who had spent the four long years of the war on the college campus (some of us as prisoners of war) learned that in accordance with the terms of the Berne Convention for the exchange of wounded and permanently disabled military prisoners of war which had just been concluded between the British and Turkish Governments, a large number of British prisoners would pass through our city on their way to home and liberty. They would probably remain some time in Smyrna awaiting the ships to convey them either to England or India. An intimation, from the Governor-General of the Province, of the expected early arrival of these prisoners—the knowledge that our Paradise campus and empty buildings offered by far the most suitable place for a prison camp, together with our own desire to have the college in some way do its "bit" on behalf of the great cause, made us ready and even eager to accept the suggestion made to the writer personally, that our institution at Paradise would suit admirably for the temporary accommodation of these fellow-countrymen of mine.

The refusal of the German Government to exempt from submarine attack the ships carrying these wounded and disabled prisoners of war, delayed for two or three months the arrival and forwarding of them, and it was not until the eleventh of September, 1918, that the first group of officers and men from one of the interior prison camps reached Paradise.

Within the next three months more than two thousand British military prisoners of war found a welcome and a temporary home in our college premises—many of them for a period of seven weeks, until the first ship arrived on November 1 to carry them

from their long exile in Turkey to the homeland. It was not until December 17 that the last shipload left us—the entire period of their sojourn with us lasting thus from September 11 to December 17. Of the two thousand thus accommodated, fully one-half were Indians of various castes, religions, and races—Sikhs, Gurkhas, Pathans, Mohammedans, etc.; and of the entire company perhaps 1,500 were survivors from the Kut-el-Amara garrison, and belonged to the Indian Army. The remaining 500, taken prisoners for the most part, either on the Gallipoli peninsula or on the Egyptian and Palestine fronts, were chiefly from the British Isles—English, Scotch, Irish, Welsh, etc., with a considerable number of Colonials—Canadians, Australians, New Zealanders, etc., so that for the time being our college campus had, not only the appearance of a veritable Champ-de-Mars, but was racially representative of the world-wide British Empire.

It was assuredly a great joy and privilege to minister in every way possible to those who had survived the horrors of war, the rigors of a long and trying imprisonment, and who in many cases reached us in the last stages of exhaustion and collapse. But notwithstanding our efforts to save all those who had thus reached the very threshold of home and loved ones, nineteen of them found their last resting place there, and most of them now sleep under the mounds of poppies in the little "God's Acre" which we set apart for them at the western end of our campus.

Although we were richly compensated for any help and cheer we were able to render them by the friendships formed during those weeks and months of fellowship, and by many expressions of gratitude and appreciation, the British officers among them have permanently commemorated their sojourn with us by richly designed gifts in silver to the college and to some of its staff. In addition to a beautiful silver service to the President and Mrs. MacLachlan and a large and valuable silver fruit basket to the Dean and Mrs. Reed, they have had The Goldsmiths & Silversmiths Co., Ltd., of Regent Street, London, design and prepare a magnificent Sports Challenge Cup, which these guests have presented to the college.

It is difficult to describe this piece of work. It stands 26 inches high and is 16 inches wide at the base. The cover of the cup is surmounted by a beautiful figure of Mercy, with outstretched wings. Molded into the rim of the cup, in heavy letters, are the words, "I was in prison and ye came unto me"; while on one face is a complete impression, in partial relief, of the main building of the college, with figures of soldiers and students in the foreground. On the other face of the cup is beautifully inscribed the presentation inscription, as follows:—

BRITISH OFFICER PRISONERS OF WAR SPORTS CHALLENGE CUP

For best all-round Student of the Year

Presented to the International College at Paradise, Smyrna, by the British Officers who, with their men, enjoyed the hospitality of the college and experienced the splendid charity of the college staff, during the last and happiest weeks of their long captivity in Turkey through the years of the Great War 1914–1918 A.D.

At the base of the cup the British and American flags are crossed—the flags in colored enamel. On one side of the base pedestal is an eight-inch figure in silver of a wounded British officer; and on the other side a similar figure of a wounded Indian officer. Around the upper part of the ebony base are ten silver shields, on which are to be inscribed each year the name of the student having the highest combined standing in scholarship and athletics.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR AUGUST

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$24,532.56	$36,668.66	$731.99	$68,203.79	$3,500.00	$2,882.25	$136,519.25
1919	41,801.96	34,756.72	1,066.55	45,530.78	6,500.00	3,421.00	133,077.01
Gain	$17,269.40		$334.56		$3,000.00	$538.75	
Loss		$1,911.94		$22,673.01			$3,442.24

FOR TWELVE MONTHS TO AUGUST 31

1918	$292,003.30	$86,510.63	$14,214.73	$229,468.35	$34,594.36	$25,671.77	$682,463.14
1919	341,582.39	83,034.43	14,499.66	235,124.84	86,866.67	30,234.89	791,342.88
Gain	$49,579.09		$284.93	$5.656.49	$52,272.31	$4,563.12	$108,879.74
Loss		$3,476.20					

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR TWELVE MONTHS TO AUGUST 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1918	$389,224.84	$129,126.20	$74,710.32	$593,061.36
1919	393,935.97	132,557.90	74,769.45	601,263.32
Gain	$4,711.13	$3,431.70	$59.13	$8,201.96
Loss				

A STRONG FINISH

SOUND the opening chords for the Hallelujah Chorus, please. It is a worthy anthem to be sung by all the Board's friends, for the year has closed with a burst of generous giving by churches and by individuals, and the threatened deficit of possibly $40,000 has been transformed into a credit balance of $7,205.06. The figures are worthy of careful examination, and should be reported by pastors everywhere to their people, for the denomination has upheld its work abroad as never before and has proven its loyalty and interest in no half-hearted way.

The total income of the Board is over $1,523,000; and the increase in receipts over any other year in its history is more than $214,000. Glancing back through the years it is apparent that this is the longest leap forward ever taken by the Board's Treasury. The increase this year is greater than the total income of the Board in any of its first twenty-five years. In analyzing this notable

achievement the first praise and the deepest satisfaction must be accredited to the records of the churches themselves. For in the month of August they increased their giving $17,269, and for the entire year scored an advance of nearly $50,000. It is believed that no such favorable record was ever made by the churches in their benevolent giving.

The gifts from individuals show a decrease for the entire year of $3,476, but it must be remembered that from these same generous friends of the Board an Emergency Fund of over $122,000 was contributed. If this is taken into account we have gifts from individuals of over $200,000 this year as compared with only $86,000 last year.

The Sunday schools responded to a brief appeal, sent through a score of close friends, and their gifts crept up to and passed last year's record, showing a gain of $285. The only column in which any decrease is shown for the American Board or Woman's Boards is in the gifts from individuals, with its explanation above.

The deficit of $26,000 on last year's balance has been paid, and the credit balance of $7,205 remains as a testimony to the hearty loyalty of the Board's friends.

A SACRED TRUST

The successful closing of the Board's fiscal year has brought a feeling of humility and of obligation to every one who has read the beautiful letters sent with the checks from the Board's devoted friends. It is well for every missionary in the field to remember that the Board's money is special treasure—the sacrifice of devoted souls like these. It is well for every pastor to cherish the hope that his church and his people will share in the sacredness of trust that is here felt in regard to the Board's honored past and potential future. It is well for every student volunteer and for every officer of the Board to be often conscious of the saints of the churches who are praying for this Board and making gifts such as are mentioned in letters like the following:—

Am sorry to be obliged to take a backward step in giving to the Board when they need so much. My whole available income is only $300 yearly (the pension of a veteran's widow). In these days of the H. C. L. you will understand that it takes some planning to live on that. Besides, my daughter, with whom I have lived the past fourteen years, is sick with tuberculosis. We are in straitened circumstances, but my interest in missions is the same, and I hope and pray that the sum needed will be received. . . . (The writer passed her seventy-eighth birthday and suffered a shock a few days after sending her gift of $25 to the Board.)

When the appeal came I said, "Well, I can't do anything this time to help keep the Board out of debt." But here's $3, though it is like the little boy who wanted to help push the heavy wagon —he could push a pound!

I am glad to be able to help in paying off the deficit for this year's work, and if you will notify me of the outcome, will do a little more. Please accept the enclosed, thanking you for the opportunity to help. ($15)

Find enclosed my check for $100 for the American Board. This is my one-hundredth birthday present. My income is $25 a year. I hope you will get enough to pay the debt.

This makes about $18 I have sent this year. I have not been able to earn anything for fifteen years. My income is about $300 a year. Please do not publish my name. My prayers are with your work.

Miss ——— who sends this $15 is no longer earning anything, her health having failed and she being now eighty-four years old. But she loves to send this little sum in memory of her father, a corporate member of the American Board. . . .

Your stirring appeal received, and it makes me long to help. I am eighty years old and have been giving to

Foreign Missions since I was four, and praise God that he taught me through the words of your missionaries, when four, the blessed privilege of giving to help save the heathen. This makes $14 that I have sent you this year.

Enclosed find $5 for your work. I wish it was many times $5. I am eighty-three years next month, and my earning days are past, but am glad I can help a little to make the world better.

Being on pension at eighty-eight, with Mrs. ——— a helpless invalid, our family expenses have gone up like an aëroplane. We thought $25 might answer for foreign missions. Then raised it to $50; then your circular came and we concluded to make it $100, and let our economy stress fall at some other quarter of our expenses. . . . ($100)

Enclosed you will find a check for $10. We are old people. My husband, a retired Congregational minister, just on the border of the better land. We are glad we can give this. May it be multiplied in the hands of the Board. . . . Please find my yearly subscription for $50, thus keeping up our yearly contribution which my husband and I have made to the Board for sixty years. Wishing the best of growth to the old American Board.

I am the one who repented and went. My benevolence fund is overdrawn, but I can still remit another $5 to help the old Board out. I promised that if the Lord prospered me I would send a tenth of my earnings to you.

HELP US CELEBRATE

Every church may well set aside one Sunday service and a midweek service to bring to the attention of its members the centennial events of this season. One hundred years ago, on October 23, 1819, the first missionary sailed for Honolulu, thus founding one of the historic and famous missions of the Board. One hundred years ago, on November 3, Levi Parsons and Pliny Fiske sailed out of Boston Harbor on the *Sally Ann* to begin their work in the Near East. One hundred years ago, on June 8, 1819, Dr. John Scudder sailed to India under the Board as the first medical missionary in American history. Coming thus close together they may well be combined, and the notable contrast can be pointed out between these early beginnings and the present situation on these mission fields.

In the educational plans outlined for all the churches in November, one Sunday is set aside for Foreign Missionary interests. The Board expects to have new material available for sermons or for programs. The October "News Bulletin" will be made a Centennial Number, and the facts will be presented in interesting form. In the educational plans submitted by the Board and the Woman's Boards for Sunday schools a program has been outlined that will interest pupils and leave a deep impression on their minds of this span of missionary history. With but little adaptation, a pastor can make an interesting Sunday evening service for any November date, and at the very least a midweek service could use the program material and accompany this with some reading suggestions that would cover the events of one hundred years ago and of the present. The Board asks any one who is interested to write for the outline program and the leaflets that will be prepared. Let us join together to catch the inspiration of the devotion, faith, and courage of these early workers, who builded better than they knew.

LINKS IN THE CHAIN

It used to be pointed out in circles of Student Volunteers that an interesting chain of events linked the early days of missions with the present growth of interest in our colleges. The first group of missionaries sent to the field by the American Board wrote a pamphlet in India under the title, "The Claims of 600,000,000 Heathen." On the fly leaf, the names of Luther Rice and Samuel Newell are mentioned

as the authors. A few copies of this early pamphlet are in existence. One is bound in an old volume in the Board's archives. The only complete copy known with covers hangs framed in the home of one of the Board's secretaries. This copy was a gift from Mrs. Aiken, the wife of a professor in Princeton, and has been shown to hundreds and even thousands of students in Mission Bands throughout the country as a challenge to their devotion.

A copy of this pamphlet lay on the medicine table by the bedside of a patient in New York City. The story runs that a brilliant young physician, watching through the night by the bedside, casually picked up this pamphlet and read its pages, with the result that his life was dedicated to medical missions, and Dr. John Scudder sailed soon after for the mission field. Standing on the dock, watching his departure, was a young man named David Brainard, who soon entered Princeton College and founded there the Philadelphian Society, which became the center of aggressive Christian effort in that institution. Years later it was this society which took the lead in founding the Intercollegiate Young Men's Christian Association under the influence of the early traveling secretaries, among whom was Luther D. Wishard. When the first conference of college delegates was invited to Northfield by Dwight L. Moody, in 1886, Robert P. Wilder and John Foreman, both students in Princeton, brought to the conference the missionary challenge, and the Student Volunteer Movement was there organized by the enlisting of the first one hundred Student Volunteers. Thus the pamphlet is one of the links in carrying forward the story of missions to the present hour. It would be well for every Student Volunteer Band in the country to observe Sunday, November 2, as a special day, having some of these interesting centennial facts in mind.

CHRISTIANITY AND THE HEALTH OF CHINA

Christian Endeavor Topic
October 26, 1919

Scripture Reading: Luke 10: 25-27

Laying Foundations. There are three hundred and fifty-one medical missionaries and one hundred and sixty-two missionary nurses scattered over China's provinces; an increasing number of Chinese, both men and women, who have taken up the medical profession; several medical schools and training schools for men and women nurses. Medical missions are being greatly strengthened by the China Medical Board under the Rockefeller Foundation, which is establishing a union medical school in Peking, is subsidizing mission hospitals so that they may have more adequate staffs and better equipment, and is providing fellowships for foreign study in medicine for promising Chinese.

The Future Task. Yet only the fringe of China's health problem has been touched. With a population estimated at 400,000,000, it is safe to say that there is only one physician with modern scientific training for 1,000,000 people. The death rate in China is reported to be higher than in any other land. It is estimated that 75 per cent of the deaths is preventable.

Twentieth Century Methods. It is not enough to plan hospitals and dispensaries in strategic centers, to place a few hundred foreign physicians and nurses in them, or to train a few hundred more ever so capable Chinese physicians and nurses. In the mission schools the children are taught the first lessons in health and sanitation. Through the mothers' groups, Bible classes, and lectures the adults are reached directly, and the health campaign is being furthered by the exhibit method, which makes its appeal to the eye. Dr. W. W. Peters, a medical missionary, has been the pioneer in this work.

FOREIGN DEPARTMENT

INDIA

Evangelism in the S. I. U. C.

At a meeting of the Madura Church Council of the South Indian United Church last summer, a committee was appointed to prepare and forward a statement of the evangelistic campaign now in progress throughout India. We quote from the report:—

"During the past few years the spirit of evangelism in the South Indian United Church has been like a rising tide. Local and general councils have in their respective organizations carefully considered the subject of evangelism, and men of evangelistic temperament have not only discussed the matter in committee, but have fostered the spirit of evangelism among our churches. Our religious newspapers have heartily coöperated in bringing this matter to the attention of all. Special meetings have been held in various centers which have aroused the churches to a sense of responsibility. We are far from attaining the goal. Serious problems confront us, many of which arise from the terrible poverty of the Christian community. As a result evangelism means to us winning a man to Christ plus an attempt to meet his economic need. Still we feel hopeful, and we thank God for the rising tide of evangelism. We can measure its influence in the following facts:—

"'1. The membership of the churches is realizing to a larger extent its personal responsibility in winning India for Christ.

"'2. The organized church is recognizing not only the value of its paid agency, but also the tremendous value of voluntary service by the laity of the church.

"'3. Ministers of the gospel are catching a new sense of the importance of evangelism, which manifests itself in stronger pulpit work. As a result of this the spiritual life of the church is more vigorous and consecrated.

"'4. The South Indian United Church has set for itself the goal of a ten per cent increase in membership. Thus the spirit of evangelism has a definite direction. The emphasis has not been placed upon public meetings, but personal work.'"

The report expressed the pleasure of the Council in the United Missionary Drive planned for 1920, and believes that the spirit of evangelism abroad "prophesies great things for the Church of Christ throughout the world."

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The Thrill of a Questionnaire

A good many of our men and women at home are so troubled about many things that the plans of the Interchurch World Movement have not seemed as pressing and vital to them as we believe they will later. It has been, indeed, frequently admitted that union movements are coming faster in mission lands than in home churches. But we are just receiving letters which describe the genuine enthusiasm and the bright visions brought to some of our own fields by the lists of questions for information and of requests for definite plans for work sent out under the Interchurch World Movement.

Mrs. Katharine V. Gates, of Sholapur, Marathi Mission, for instance, says:—

"Perhaps you will be interested in hearing of the inspiration which came to all of us on the mission field when

IN A MADURA MARKET PLACE BEFORE THE CROWDS ARRIVE

the questionnaires from the Interchurch World Movement arrived. We had heard rumors about such a movement and were keenly interested in the reports which had been coming through little by little. At first when the papers arrived it rather staggered us, and we felt that it was such an almost hopeless undertaking that perhaps we needn't bother ourselves about it. After two days, however, the report of the Missionary Conference of North America came, and we read with deep interest and real thrill of the stupendous program which is being planned.

"With such consecration as was there represented, and with such men as you all are to work it out, and with such success as the New Era Movement and the Methodist Drive have had, we would be poor excuses for missionaries if we couldn't find enough faith to put us in line with this movement in every way we can. We have worked out our plan for this station for the next five years very much on the same lines that we had already mapped it out for ourselves.

"The district work has been gradually shrinking in this section for many years, and the very thought that some day there may be a man to give his whole thought and energy to this line of work is thrilling. Our institutional work would of necessity grow if the district were thoroughly worked. Our district is not a one-language area, and we shall want two men, each of whom will be willing to learn two languages, since both must have Marathi and one should have Urdu, while the other should have Canarese. My husband and I are even now trying to get some Urdu, and would like later to get the Canarese, since the Settlement brings us two-thirds Canarese-speaking people.

One, Two, Three Languages

"The city of Sholapur alone has about 20,000 Mohammedans, and there are as many Canarese people within a radius of three miles of the city. I am constantly being stopped on the road by women asking about their children, and we speak only by signs. It is quite maddening! The Mohammedan problem in the city here is going to be a pressing one before long. . . . We have asked for two new men. One can

A group of the women in the Dorcas Society, who sew for the schoolboys and for the poor in Sholapur

give his whole time to city evangelism —both Marathi and Urdu—and the institutions, such as the Leper Asylum and the church. The other can give his whole time to district work in one, two, or three languages, as he wishes. The third man will have all the school work in the city and will have some time to help the city evangelistic man with work for non-Christian young men. . . . As a whole we have asked for three men for the regular city and district work and two men for the Settlement, making a total of five married missionaries (including present staff) for Sholapur.

"As we prayed and planned it all out, we became so enthused over it that we almost felt as though the people were on the way. And in the glow of it we have even begun to do some much needed work which before seemed an impossibility! Our people have heard of the plans you have made for next year, and are literally on their knees praying for it and for you. Because of all this faith and prayer and the hopes that have been raised in all our hearts, we know you cannot

AN OPEN AIR VILLAGE SCHOOL

fail and that the glorious day will soon come when we will be able to see our work grow and blossom as it ought. It is a wonderful day in which we live, and we are glad we belong to the American people."

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A Marathi Picture

The report of the American Marathi Mission for 1918 is full of interesting matter, stated in original fashion. At the head of various sections certain dramatic incidents are set off by themselves in the shape of word pictures. We quote one of these sketches placed at the beginning of the Church Section of the report:—

"On the Sunday after Thanksgiving an expectant crowd waits in front of the outcaste Christian church, which stands outside the city wall of a certain Indian village. Music is heard approaching, and a dozen Hindus, led by a huge torch, and dancing fantastic steps to the beating of drums and by the clanging of cymbals, issue from the village gate, pass by the temple of Maruti, their own monkey god, and halt before the Christian church. Here a good-looking man of Maratha caste distributes sweetmeats to the despised Christians, and the Hindu dance is taken up again in honor of the Christians' God. What can it mean?

"The Maratha's little son lay dangerously ill during the recent epidemic. The frenzied father walked into town to see the Christian missionary, who gave him a bottle of cough mixture and a blessing, and prayed to the Christians' God to spare the child's life. The child recovered, and the father thus shows his gratitude when the missionary next visits that village. When asked by Hindu neighbors whether he would not have the celebration in front of Maruti's temple as usual, he replied, with fine spirit, 'I shall pay my vows before the temple of that God who was able to save my child's life!'"

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CHINA

Foochow's Five-Year Program

At the annual meeting of the Foochow Mission, at Kuliang Mountain, last July, a definite plan for advance

in work to be carried out in the next five years was proposed and unitedly, harmoniously, and energetically considered.

Rev. E. H. Smith, of Ingtai, summarizes for us the important points of the plan as follows. They were:—

"1. A direct call to our students in university, college, and seminary for twenty-six evangelistic workers each year for the next five years. I believe we will get them. Inghok has been getting a good quota for some time. Foochow and Diongloh will get them when they go after them.

"2. The mission voted to open up a new station in the great Nang Sen field. This adjoins Ingtai and touches also Diongloh, but is inaccessible to either and is too remote from Foochow. It is and has been for sixty years American Board territory. It presents a fine opening—a field large enough to be a challenge to any missionary. We have one chapel and one day school on either side of the river, and there are scores of large villages—some large enough to be called cities.

"3. The mission also proposed that we ask the Prudential Committee to designate any new funds or additional grants coming from the Interchurch or Tercentenary Movement distinctly for New Work. We do not want our Chinese finance board to use these funds to increase present salaries of pastors and teachers. Such increase *can* and *should* come from the Chinese church. We want the new funds to go to developing new fields and for scholarships for needy candidates for the ministry.

"4. The mission also called upon the Union University, which, owing to the aid of the China Medical Board, was becoming predominantly scientific, to set itself at once to provide high grade theological work for those of our college boys who are headed toward the ministry. In a word, not only has the mission laid out a broad, constructive program for the next five years to double our native force of pastors, preachers, Bible-women, teachers, and every form of evangelistic agent, *but* the mission is going to strain every nerve actually to secure them. We expect to do it.

"There is nothing impossible to a company of Christ's followers who unitedly, whole-heartedly, give themselves through prayer and effort to accomplish in his name and for his sake. This is our confidence. I feel as if I were living in a new world!"

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Opening a New Preaching Place

Dr. W. L. Beard, of Foochow, in a letter describing an active week-end among villages and outstations of Foochow City, gives the following sketch of the exercises on the Sabbath afternoon when a new place of worship was opened in the village of Deuk Seu:—

"When we arrived the room, which would hold—not seat—one hundred and fifty, was packed. This chapel is a branch of the church outside of the East Gate. And that church was there in force. In spite of the good weather to work fields and to worship the tombs, the villagers also were there in force.

"Right on the front seat was an old lady. She told us she had a dream a few weeks ago. Two girls stood before her. One of them held a book to her eyes.

"'Do you know what this is?'

"'Yes, that is a Bible.'

"'Why do you not believe it and become Christian? You were beginning to believe ten or more years ago, and since then you have turned away.'

"'Yes, I know I did, and now I will believe and become a Christian. Yes, I am ready to be baptized any time.'

"Two of us, one a blind preacher, told these country folk, as simply as we could, who God was, and that he loved them. Two little American girls sang of God's love, as the people held their breath. Then one of their own number, a Christian, told them how

happy he was that a prayer meeting place had opened in their village, and that he hoped they would become Christians with him.

"Just then there was a slight commotion and turning of heads, and in came another man who had been a Christian in this village for several years. On his back he was carrying his father, eighty-five years of age. Without asking any one he said: 'My father is eighty-five; he is soon to go to heaven. He believes. He does not worship idols. Will you baptize him?'

"Of course we baptized him, with one hundred of his neighbors looking on. That act of his son was one of the most eloquent sermons I ever heard. After a prayer for the father's beautiful entrance into heaven, the service closed."

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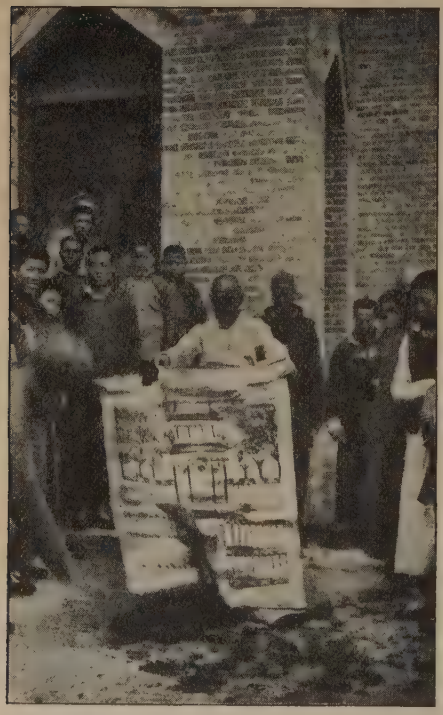
A Shaowu Strike

Rev. Charles L. Storrs, of Shaowu, principal of the Boys' Academy there, tells of a "modern movement" just before the school closed for the summer. He says:—



BURNING HIS GODS IN LINTSING, CHINA

"The close of the school term was marked by a strike of the schoolboys over a bit of unfortunate discipline. Before the principal had any opportunity to take the matter in hand the boys and one or two of the teachers had called a meeting and got themselves much inflamed. If the affair had not coincided with the newly promulgated boycott against Japanese goods and the high feeling that was running over that matter, probably nothing would have come of it. As it was, after absenting themselves from classes for two days and pleasing themselves about Sunday services, and making all sorts of impossible demands of the foreigners, patience and middle men won the day, and the thing was patched up by the principal, maybe too leniently, and term examinations held as usual.

"The Chinese are certainly restive, as not only this incident shows us, but the greater freedom in criticism of all kinds also. The disappointing thing about it is that so rarely is any constructive suggestion made. They deplore the political situation, they condemn the political leaders, they resent the attitude of foreign countries, especially Japan, but there is nothing forthcoming in leadership to better things.

"Within church circles the outlook is brighter, for the opportunity for aggressive evangelistic work is unparalleled, and not a few within the church realize that China's real hope lies only in men and women reborn in Christ."

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Athletics in Fenchow High School

In connection with the annual report of the Boys' High School, in Fenchow, Shansi, North China, in combination with most interesting surveys of school life in several directions, Mrs. A. W. Hummel gives the following glimpse of athletic affairs:—

"Through the kind offices of Dr. Percy T. Watson we now have one of the finest athletic fields in any mission of North China. There is a running track edged with brick, which by two circuits makes a Chinese mile and by six circuits makes one English mile. There are also splendid basketball and tennis courts, a fine football field, and this spring we have added volley ball. The other day a rousing athletic meeting was held with speeches and cheers, and an Athletic Association was formed. Three times a week military drill is given by a young soldier whose skill in this line is particularly marked.

"Every Saturday afternoon Mr. Hummel takes one-half the schoolboys out on a hike. They have visited many places of interest in which this plain abounds. The ancient temples, with stone tablets going back long before the discovery of America, stimulate interest in local history.

"Each Saturday evening the boys hold a Literary Society. Discussions, debates, and every form of literary production are given, and parliamentary drill gives them practice in conducting meetings. Some of the discussions have their humorous aspects, but the training is well worth the struggle."

Rev. Arthur W. Hummel, who is in charge of this Fenchow boys' school, is most ingenious in bringing his boys in touch with the big world outside of China. Among other ways he has interested them in the suffering caused by the war, and at one holiday the school took a collection of money, to be divided between the Belgian refugees, the China flood sufferers, and the Fenchow orphanage. Every boy gave something, and many of the lads earned the sums they contributed.

THE PHILIPPINES

Christian Endeavor in Cagayan

Miss Anna I. Fox, who joined the Philippine Mission a year ago this month, has evidently had a very busy year, and says that the cordiality of the welcome she received in Cagayan has made it feel like home ever since she arrived. One of the activities she entered upon at once was in connection with the Christian Endeavor Society, to which she was appointed "chief advisor." After a few months "the Society decided to leave the old, stereotyped form of meeting and to have a brief prayer service followed by an evangelistic service in Visayan, in which the young people did a real bit of service for Christ in going out in the market place, singing and inviting people to come to the services. This has been very successful, and many who otherwise would not have been reached have heard the gospel message, and a large number have responded to the call to decide for Christ." We hope this may be a continual means of real Christian Endeavor.

AFRICA

STUDYING FETISHES IN AFRICA

Learning Zulu Speech and Life

About two years ago Mr. Wesley C. Atkins, with his wife and two children, joined the Zulu Branch of the South Africa Mission and began studying the language, becoming acquainted with the Zulu customs and entering

into the life at Adams Station, where Mr. Atkins's work will probably be. After some time Mr. Atkins wrote to friends in America an account of his varied activities, which is of such universal interest that we print portions of it here:—

The Zulu Vocabulary

"Possibly you would be interested in some of the things which the Zulu language does not contain, as these great gaps in the language are suggestive of the thoughts, habits, and customs of the heathen Zulu. There is a word for 'half,' but to say 'quarter' it is necessary to say 'half of a half'; beyond this we cannot go, for there is no expression for thirds or other smaller fractions. Numbers beyond seven are exceedingly cumbersome and impossible to use in the teaching of arithmetic; all of which is in English.

"There are words for 'here,' 'there,' 'near,' and 'far,' and 'close to,' but so far as I can learn, nothing whatever to correspond to inches, feet, yards, miles, or any measures of surface or solids whatsoever. Likewise a person can say a thing is 'heavy,' or 'light,' but there are no units of weight, as nothing is ever sold by weight. There are no liquids which are ever sold; milk is only used at home, and beer is thus used or given away, being carried to weddings and powwows; likewise meat. There is a basket of variable size for measuring vegetables, and native clay pots of variable size; but these are scarcely units of measure of liquids or dry goods.

"There are words for 'day,' 'month,' 'year,' 'morning,' 'noon,' 'afternoon,' 'evening,' and 'night,' but none for shorter periods, like hours or minutes, or even to represent the idea of week. The natives have very slight appreciation of time, yet do surprisingly well under school discipline.

"Contrary to our expectation the people have a word for 'home,' with essentially the same usage as the English word; but in the native heathen home, without windows, chimney, or partitions, and with its cow-dung floor, dirt fireplace in the center, soot everywhere, and its occupants sleeping on grass mats, the likeness to the Christian 'home' does not exist.

A HALF HOUR'S CATCH IN THE SABI RIVER

There are so many fish in the Sabi that the dozens of crocodiles seen there are so well fed that they don't bother with people, so we are assured by the man who took the picture, Mr. Arthur J. Orner, of Mt. Silinda, in the Rhodesia Branch of our South Africa Mission

The Scoutmasters

"I am greatly enjoying my Scoutmasters' Training Class. There are thirty-six members, including the theological students, native teachers, and older normal students. At first the idea of a teacher or pastor playing was almost incomprehensible; and it required no little persuasion to convince them of the possibility of such dignitaries playing or associating with boys on anything like intimate terms. The ever-repeated reply was, 'Native boys would not understand anything of that sort, and their parents would be much opposed to it.' However, both the older and the younger ones (some are older than I) seem to enjoy the play instruction immensely, and they seem enthusiastic.

"All of the theological students and six other older boys have now joined my Sunday School Teachers' Training Class of twenty-five members; the newer members all go to outstations on Sundays, where new Sunday schools have just been organized.

The Children's Interest

"Our children have gardens of their own, and just now they are raising

silkworms, in which their elders also take great interest. Today (Sunday) there was great excitement, as several of the worms were spinning—seemed never to have heard of the Fourth Commandment. The worms eat ravenously of mulberry leaves for about two weeks, molt once, and then begin to spin. When the spinning is finished the children put the cocoons in warm water and wind off the silk, which is a bright yellow, onto a spool, and in a few more days the moths hatch out of the pupa cases, which are kept in corn meal after the silk coverings are removed.

"In a tall gum tree, near the house, are over sixty hanging nests of the yellow weaver birds. After a heavy wind we always find many nests blown down, but the persistent little birds come again and again to our palm tree, strip down the young leaves, and use these fibers to more firmly tie other nests into the trees. It is interesting to watch the birds enter the nests, as they go up through a hole in the bottom. Inside, leaves are carefully arched and overlaid like shingles, so as to shed the rain.

"After Sunday school this afternoon we gathered beautiful, fragrant, wild sweet peas and calla lilies as fine as any florist's. We usually have a bowl containing twenty or more on the table in front of the pulpit in church. We have set our clocks along and adopted the daylight saving plan, but we have only oil enough for a very few more weeks, and so far as we can learn no more can be obtained in the province.

"During the war the Noonday Pause was observed in the native church service, and daily in the towns the electric power was switched off and all traffic halted."

IN SRINAGAR, KASHMIR, NORTHERN INDIA

Some remarkable houses on one of the canals. Srinagar, besides being a refuge in hot weather for all kinds of white folks in India, is the seat of a British cantonment and a place where Kashmir shawls, strange silver and copper ware are made. It has a population of something over 100,000

TURKEY

An A. C. R. N. E. Man's Story

On January 25, just twenty-one years old and a graduate of the College of Agriculture at the University of Maine, Mr. Lee Vrooman, of Greenville, Me., sailed with the A. C. R. N. E. party for Turkey. He had expected to return to enter Hartford Seminary for the mission course this fall, but has decided to stay in Turkey until May. He was one of the three men who went in to Harpoot as the first relief agents. The following extracts from some of his home letters are kindly shared with us by his mother, Mrs. H. C. Vrooman:—

The Arrival

"And then we entered the Taurus Mountains for fifty miles of the wildest riding I ever hope to do. The roadbed was fairly good, thank heaven, but it was narrow, just a couple of feet leeway for the Ford. On one side the mountains went up, on the other side they went down—no retaining wall—the road sloping down for drainage, and the whole thing a series of hairpin curves. At intervals dirt had slid into the road, and also every so often we would strike a place where the outer edge of the road had slid away. In several places we scraped the rock going up on one side, and the outer wheels rested just on the edge of nothingness on the other side. We twisted and turned and crawled around rocks, crept under overhanging cliffs, and climbed up and slid down. After some miles it began to rain and the road got slimy, and although we had chains, we skidded in spite of them. At last we got up into the clouds so we could not see far ahead, and as for me, I claim to have a fairly steady set of nerves, but I never want to repeat that ride. To go around a corner with a one hundred and eighty degree turn in slippery mud, and when you can see only a few feet ahead of you, is no sport when one is several hundred feet above the first stopping place.

"In a pouring rain we finally pulled into a suburb of Harpoot about eight o'clock. We had telegraphed ahead, and so were expected, and as soon as we struck the town Mr. Riggs's [Rev. H. H. Riggs] friends began to stream out, rain or no rain. I have had a few good receptions in my youth, but the one we had there and the next morning in Harpoot were the most spontaneous and real of any I ever saw. We went to a Danish mission in the town, and every one that could crowded in. They grabbed Mr. Riggs and kissed his hands and cheered and clapped and did everything to show their feelings. He sat up most of the night answering questions, but, as few spoke English, I turned in. And the third man must have been all in, as he drove the Ford all the way.

The Woman Who Stood By

"You remember I wrote you of Miss Cushman in Konia, and of the heroism she had shown. I have a story here that equals hers, if it is not better. The American missionaries here were all forced to leave the country in 1917. But in the American Board Mission was a Danish girl, about twenty-five, a trained nurse. Being a citizen of Denmark, she was allowed to remain.

"She began picking up Armenian orphans. When she started she had absolutely nothing to work with except American financial backing and her nerve. She persuaded the Turkish Government to sell her wheat at about half price—to feed Armenians. She could not get food enough this way; so, though she knew nothing of farming, she rented a farm and had her orphans raise much of their own foodstuffs.

"She could get no cloth, so she bought wool and had the girls knit garments. But of course they were not satisfactory for underclothes, so she rigged up a little cotton mill,

bought cotton, and made cloth. She also made her own shoes, and of course had to grind her own flour.

"On top of this, she had all the medical care of nearly 1,500 youngsters through this period of malnutrition and epidemics. As all leading Armenians had been killed, she could not get trustworthy leaders to whom she could give responsibility. But she has schools for all her children now, and everything is finely organized.

"This Miss Jacobsen had no means of transport, as the army had taken all the horses. So she would have the German officers in for a feed once in a while, and by gaining their friendship, she had the use of the army motor trucks whenever they were available. And the way she handled the Turkish officers and got her buildings back when the Turks had commandeered them! Believe me, she did a wonderful work, and she is just a youngster herself.

"I am afraid I will have a hard job to keep up the reputation American work acquired here during the war. A person has to be a diplomat and a slave driver in this country, and to know when to be one and when to be the other.

Marash Moslem Becomes a Christian

"A leading Turk in Marash, 150 miles north of Aleppo, where a couple of American missionaries were allowed to stay during the war, has just become a Christian, and is carrying on evangelistic work among his friends. He was a Moslem priest, and became a Christian after long study. He announced his conversion in a mosque there. If the British had not been in the city he would have been promptly killed, but from present appearances he is going to make a dent in Islam in that place. I am anxious to see how the punishment the war gave the Turk affects his impermeability as regards Christianity. I hope the Marash example will be repeated in many places, for the only way to change the ideas of the Turks at large is through the leadership of other Turks. Here in Harpoot many Kurds who would not attend a Christian college before the war have been inquiring when the college would open, and have announced their desire to attend."

On an Exploration Train to Mardin

Mr. Gardner C. Means, son of the late Rev. F. H. Means, of the Home Department of the American Board, is a member of one of the earliest groups of the A. C. R. N. E. to get to Turkey. He has been acting as chauffeur or traveling companion for different members of the Commission leaders in their exploration work. One of these tours took him to Mardin. He writes:—

"I think my trip with Dr. Washburn to Mardin was probably the most amusing experience. About eleven one night, without any sort of warning, I got word to be ready to start at nine o'clock next morning for a ten days' trip up country, and to have a Ford on a flat car ready for an equal length of time; also to have provision for that length of time for three people. Some hustling! But we did it, and so the train pulled out a little after nine, with the Ford sitting in state on the flat car, and Dr. Washburn, Dr. Dudley, and myself sitting in the Ford.

"It was an exploration train sent out by the British to run clear up to the end of the line and find out conditions. We passed the Euphrates at about three o'clock, and reached the last British post on the line at half-past eight in the evening. We spent the night on our flat car, for we had to stay and guard the Ford, taking turns keeping awake. Then, just before daylight, we started on again. The roadbed is so bad they didn't dare run at night.

"Some Arab tribes were on the rampage in the country beyond the British posts, and we were given a guard of six Indians (Sikhs) for our flat car, and they put a flat car with a machine

gun and Indian crew out in front of the engine and another at the end of the train. We didn't have any trouble, though we had our guns cocked ready for business.

Shoveling Up the Roadbed

"The roadbed was very bad, and often we would get off the train to take a look at some particularly bad stretch. At one point the rails had sunk into the mud several inches, and they had to use pick and shovel to dig us out, as the mud had hardened. On the grades, one of the trainmen would walk along ahead of the engine and put stones on the track for the wheels to crush into sand. At one point we struck such a grade that the engine couldn't make it, so every one got out and pushed, and she went up all right then. Three hundred Turks and Arabs and Armenian refugees, in their varied costumes, pushing the train up over a hill, was certainly a strange sight.

"At Mardin, which is up on top of a very high hill and about fourteen miles by auto from the station below, we found Mrs. and Miss Dewey and Miss Graf, who have been there during the whole war."

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Early Relief in Harpoot

A letter from Dr. Ruth A. Parmelee, of Harpoot, an American Board missionary and one of the A. C. R. N. E. workers who sailed on February 16, on the *Leviathan,* tells of the work she entered upon in Harpoot as soon as she reached there, June 8. The party, of which she was the medical officer, comprised ten workers; they found at Harpoot Rev. H. H. Riggs and two young men of the relief party which had sailed on January 16, and Miss Marie Jacobsen, of the mission force, who had stayed in the city all through the war.

Dr. Parmelee's letter, written on July 4, gives a concise statement of what had been undertaken up to date, and tells of the eagerness with which relief workers and residents alike were watching for the arrival of the train of supplies and the medical and other reënforcements which were reported to be on the way from Constantinople.

Dr. Parmelee says of the work already begun:—

"There are 3,000 orphans here and many coming daily to be admitted. Many already received are out in the country for the hot months, members of the orphanage committee going to inspect them regularly, while food is sent weekly. The housing quarters will be something of a problem when these thousands gather in the city in the fall.

"The buildings of Euphrates College were returned by the Turkish Government in very bad shape, so the work of repairing is a great one. Our medical work thus far has been largely for these orphans and those dependent on us in one way or another. In our little dispensary we have treated 130 cases in a morning. In the days from June 11 to 30 we treated 1,150 cases in the dispensary."

The letter also says that workers really should be sent to Malatia and Arabekir, cities not far away, and emphasizes over and over again the longing that supplies be forwarded. We understand that Dr. Mark Ward was designated to head the medical unit which did reach Harpoot shortly after Dr. Parmelee's letter was mailed.

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Mr. Kingsbury's Work at Bardizag

A letter from Rev. Paul E. Nilson, one of this year's appointees to Tarsus in Turkey, who has just reached that country, in connection with the A. C. R. N. E., tells of accepting an invitation from Rev. John Kingsbury, at Bardizag, and of what he saw there. He says:—

"Here we are in the 'Deserted Village,' and will doubtless stay a week until the party is made ready to go by the box-car route overland to Tarsus.

"What a fine work John Kingsbury

is doing! He brought us up from Derinje in a Reo truck, loaded with canned goods for his orphans. In the village we saw the gang of men working on the roads; others were in the fields. With a village committee of leading men he is trying to put backbone into the place. But with one-tenth of the people returned to destroyed houses he has no easy task.

"Yesterday as he took me through the eleven buildings of what used to be the Bithynia High School, I was surprised to see how comparatively little real damage the Turks had done in their two years of occupation. The buildings are really in a good state. But the high school boys are gone. In their place are coming the younger boys released from the Turks. This will be a great place for an orphanage, and the overcrowded orphanages in Constantinople will send many of their boys here.

"But much of the personal property is gone. All the houses in the village were robbed, and Mr. Kingsbury's furniture, rugs, etc., are mostly gone. The Turks had several different governors sent here, so that responsibility could not be pinned on any one of them. The last one was seen sending off great bundles of goods at night, and then, when he himself was leaving, he politely sent up word asking the missionaries to examine his baggage before he left!

"A Deserted Village! But they are coming back, and when I see a workman with a cap instead of a fez, or bright boys romping round, I feel sure that the day of Turkish misrule and massacre is past. The great reconstruction task is ahead. God grant that our Christian people in America will stand behind us in these days."

Hartford People in Turkey

In another letter Mr. Nilson comments on the number of Hartford people, or people who have studied in Hartford, he met in his first week or two in Turkey:—

"On arriving in Constantinople with the party of forty-five relief workers I met Mr. Farnsworth, now at the head of the transportation in the city for the A. C. R. N. E. He had converted an old building into a garage and trained a bunch of native men to

BARDIZAG HIGH SCHOOL FROM THE NORTHEAST

Buildings now in use for orphanages

handle the Reos, Fords, and Chevrolets. It's no snap in a city like Constantinople to keep autos in repair and handle all the baggage and personnel for such a large relief committee.

"Not far away, at Ismid—ancient Nicomedia—we met Miss Sophia Holt, of the Hartford School of Pedagogy. One of her 200 orphan girls told her of our arrival, and she came running out to the auto, surprised to see a Hartfordite in front of her orphanage. What a sight to see those orphan girls, barefooted and bareheaded, but neatly dressed, all of them homeless but for the people of America, whose money has given them a shelter and a home.

"Then Bardizag! Of the 15,000 people here before the war almost all were deported—so far only 1,500 Armenians have returned. The school buildings have been repaired and the orphans gathered. The women are organized into sewing and knitting groups, and Mr. Kingsbury, through a village committee, is trying to put new life into the town.

"About twenty miles away in Adabazar Miss Mary E. Kinney, trained at the Hartford School of Missions, has returned from the refugee camp at Port Said to her former station to carry on the orphanage and woman's relief work."

Matters at Marsovan

Dr. George E. White, president of Anatolia College, Marsovan, who headed one of the relief parties which went back to our mission stations, sends us a letter from Constantinople, describing some of the handicaps facing the workers and also the eagerness of the rescued people to begin normal living again. He says:—

"This is the third time I have returned to Constantinople since first going on to my own home and work after our enforced furlough in America and then the return of our great Relief Expedition. There has seemed to be reason for the trip in each case, and each time I have taken the Black Sea voyage on an American or British destroyer without charge for passage. The permanent members of the Marsovan group and the fine new recruits are all working hard for relief and reconstruction. Mr. and Mrs. Dana K. Getchell, of the College Preparatory School, Miss Charlotte R. Willard, of the Girls' Boarding School, and Miss Zbinden have pulled all they could through the devastations of the war, and the Girls' School has never entirely suspended.

Professors and Doctors Fight Dirt

"Mr. Pye [Rev. Ernest Pye, of the Theological School, Marsovan, returned with the relief party] has handled a large force of men and women at the process of cleaning and renovating the buildings, carrying out 'B-flats' literally by the bucketful, renewing plaster, woodwork, roofing, walls, waterways, drains; and washing, scrubbing, sterilizing, and fixing up tables, chairs, benches, bedsteads, and all the rest of the furnishings, as *ad interim* experiences of a theological professor in Turkey.

"Dr. Jesse K. Marden and a full hospital staff are making things hum along their lines, with a frightful amount of disease to cope with as a result of the war. By the way, cholera just broke out among the refugees in Samsoun (the port of Marsovan), and there were two deaths. The one young relief doctor stationed there and the one nurse inoculated 6,000 people in six days. The disease was thereby stayed.

"General conditions are very unsettled, and there is much robbery along the roads and on the mountains. More than once our convoys of supplies coming up from the coast have been overhauled and some things stolen. Marsovan is comparatively safe, with a detachment of British soldiers stationed there; but a few weeks ago we were officially informed that the detachment had been ordered withdrawn. If they

left we felt that would be the signal for the Armenians and Greeks to run for their lives after them, and for the Turks to fall again upon the Christians as they were threatening to do. So my associates asked me to make a trip to the capital, and, if possible, to secure a reversal of the British order.

"I left with three of our A. C. R. N. E. trucks, carrying one British colonel, one captain, one subaltern Hindu officer, and eighteen Hindu soldiers. There was one machine gun, and every man was fully armed, while a big package of bandages and other articles needed as first aid to the injured was hidden among the stuff. A British officer and six soldiers had been overpowered and disarmed on the road we took, two days before. We came safely, however, and before I left Constantinople to return I had the pleasure of hearing from the British Chief of Staff that their detachment would remain in Marsovan. It has since been raised to about four times its former strength. We are grateful for the safety and security thus obtained. It is acting, too, to bring many refugees to our town to settle.

Preacher and Priest Gone

"There is not an Armenian preacher or priest in our whole field. Can you realize what that means, both in these days when Christian strength is so sorely needed and for the rebuilding of the future? In Marsovan an audience of 600 or more usually attends the Sunday services in the Protestant church, and the general charge has been committed to me. We had daily prayer meetings at sunrise for a week lately, and eager companies of threescore up to double that number came and worshiped.

"Mr. Getchell is rendering a wonderful service as 'Representative of the Entente,' to which position he was appointed by a British officer. Telegrams come to him with this address from the Minister of the Interior, the Vali, the Mutessarif, and the Kaimakams of various towns in our regions. In this capacity, and with rather slender foundation for his authority, he has secured Armenian citizenship papers for about 1,000 persons in Marsovan and for others in other places; and has been able to assist in recovering property wrongly expropriated, rescuing young women from Moslem harems, recovering Christian children, and reconstructing Armenian and Christian community life.

A Reopened Church

"Recently Mr. Getchell went to Anasta and arranged with the Mutessarif to issue repatriation papers to 1,200 Armenians who had not dared apply for them before. Seven men were chosen as representing the community, thus securing community recognition before the law. There had been no Christian public worship for years, and it was agreed by the governor that the time had come to resume. So the Armenian women flocked forth, with their brushes and brooms, their pails and water, and they cleaned one of the Gregorian churches. It was no small task either. Then the bell was produced and put up, and before it was rung it was agreed that the privilege of ringing it first was worth paying for, and the friendly emulation started resulted in one man paying forty gold liras ($176) for the privilege; and then the spirit of giving became contagious and resulted in those poor Armenians making a contribution of nearly $2,000 for community purposes, namely, their poor and their schools.

"In Marsovan recently at a meeting in the interest of community schools, they gave almost one dollar for every Armenian man, woman, and child in the city. They have a summer school already in session. Some communities writing for relief say, 'We are hungry and naked, but we want schools for our children before we get food or clothing for ourselves.' "

What about the Bulgar?

I hold no brief for the Bulgarians and abominate their cruelties, but on three brief visits to Bulgaria I have met not a few cultured, refined Bulgarian ladies and gentlemen and many honest, God-fearing folk among the common people. The missionaries speak in the highest terms of the native qualities of the non-military part of the population, and many of the best and brightest students of Robert College and of the American College for Girls in Constantinople are and have been Bulgarians.

You ask, "What can the civilized world do with a nation so deeply sunk in the practice of the most hideous cruelties and vilest abominations?" I would answer: "Send more missionaries and teachers. Establish more colleges and schools like Robert College of Constantinople and the American College for Girls in the same city, and like the fine American schools of lower grade in Sofia, Samokov, and Monastir, which was formerly in Bulgaria. To do this will not only be the surest and best, but the cheapest thing to 'do' for this people."

Rev. Francis E. Clark, D.D., in a letter to the "Boston Herald" of August 2.

A Question and Its Answer

Why is it that every traveling foreigner in the interior of China is supposed to be able to cure diseases? Certainly an important reason is because of the work done by the medical missionaries, who have penetrated to the farthest corners of the most remote provinces.

From "Camps and Trails in China," by R. C. and Y. B. Andrews. Appleton Co., Publishers.

Time for a Declaration

Kings and queens have made their Declarations of Indulgence, when forced to do so by the might of the people, ever since James II yielded to the Non-Conformists. Men have made their Declarations of Independence, which have changed the current of history and remade the forms of human government. The time is ripe for a great and solemn Declaration of Responsibility! No man or nation can live for self alone. Self-determination in man or state is one thing. Loyalty to God and accepted responsibility and service for one's fellow is another.

By Rev. Ernest Bourner Allen, Minister Pilgrim Congregational Church, Oak Park, Ill.

Pray for the Near East

To give point and purpose to the prayer of those who are especially interested in the coming of the new day of peace and good will and prosperity for the peoples of the Near East these definite themes for intercession are suggested. They might well be supplemented by systematic reading of the *Missionary Herald,* the *International Review of Missions,* and *The Congregationalist.*

1. *Pray* for steady progress in the consummation of the ideal of international good will and mutual service which has come vividly before the whole world in its consideration of the constitution of the League of Nations.

2. *Pray* for missionary leadership of unfailing wisdom, patience, persistence, and hope. Wisdom is needed because there are many conflicting judgments on vital points; patience, because one meets bitter prejudice and amazing superstition on every hand; persistence, because the leavening of the lump takes time; hope, because the work is only well begun.

3. *Pray* for the Armenians, especially for the hundreds of thousands of orphans who look to American friends for home care and education.

4. *Pray* for the Moslems of Turkey, who stand disgraced as well as de-

feated. Their civilization and religion have proved themselves bankrupt; their greatest need is a receptive soul.

5. *Pray* for an ideal and a quality of missionary endeavor among all races and religions which will rob every enterprise of pettiness and promote mutual good will and helpfulness.

6. *Pray* for Christian leaders among the Oriental churches, especially the Gregorian (Armenian) and Greek Orthodox, who shall honor truth more than tradition, and shall recognize and value vital Christian experience more than formal Christian confession.

7. *Pray* for the discovery and culture of receptive Moslem souls who shall be able to commend effectively to their people the meaning and value of Christian experience for the life of an individual and Christian principles as the only adequate basis for national development.

Rev. Fred Field Goodsell, prepared while still in Berkeley, Cal., just before leaving for his new work in Constantinople.

THE BOOKSHELF

Foreign Magic. By Jean Carter Cochran. New York: Missionary Education Movement. Pp. 191. Price, $1.50 net.

Those who have read Miss Cochran's studies of Chinese life which appeared in *The Outlook* will be glad to take up this volume, which includes *The Outlook* sketches and others hitherto unpublished. The book will attract every missionary enthusiast, but it will prove also just the book to put into the hands of the indifferent reader. Here are vivid pen pictures of typical Chinese folk, and their home and village life. Here, too, are the running account of the widespread influence of a great mission hospital and glimpses of other activities of the mission station. It is really a missionary apologetic in story form.

Christina Forsyth of Fingoland. By W. P. Livingstone. New York: George H. Doran Co. Pp. 248. Price, $1.50 net.

The subtitle of this book is "The Story of the Loneliest Woman in Africa." Living alone for thirty years or more in a remote, dangerous region, among the mountains of East Africa, this lonely woman worked and prayed for the Kaffirs around her. The story of their gradual yielding to the Christian influence is graphically told.

OTHER BOOKS RECEIVED

New Life Currents in China. By Mary Ninde Gamewell. New York: Missionary Education Movement. Pp. 227. Price, in cloth, 75 cents; in paper, 50 cents.

Ministers of Mercy. By James H. Franklin. New York: Missionary Education Movement. Pp. 239. Price, in cloth, 75 cents; in paper, 50 cents.

A Crusade of Compassion for the Healing of the Nations. Compiled by Belle J. Allen, M.D. Edited by Caroline Atwater Mason. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. Pp. 240. Price, in cloth, 50 cents; in paper, 35 cents.

The Honorable Crimson Tree and Other Tales of China. By Anita B. Ferris. New York: Everyland Press. Pp. 136. Price, in cloth, 60 cents; in paper, 40 cents.

Handbook of French and Belgian Protestantism. By Louise Seymour Houghton. New York: Missionary Education Movement. Pp. 245. Price, 75 cents.

LINES FROM A MISSIONARY'S LETTER

Yu-Tao-Ho, Western Shansi

"A community of forty-eight Americans celebrated Fourth of July, entertaining as guests eight British friends, six Norwegians, and a number of Chinese. Not a few of those present said that this was the best 'Fourth' they had had in China. Not least among the significant events of the day, and adding new meaning to the whole celebration, is the fact that on this day the word first reached us of the actual signing of the draft of the Peace Treaty at Versailles, ushering in the new world order."—*Rev. A. D. Heininger, Tehsien, China.*

WORLD BRIEFS

The first bishop of the Albanian Church in the United States is a Harvard graduate, Rev. F. S. Noli, of the Class of 1912.

The Czechoslovak Republic is to receive as minister from the United States, Dr. J. Stepanek, formerly counselor and chief of the Czechoslovak foreign office in Prague.

Dominican Friars who went to Oxford University, England, in the twelfth century and were expelled at the time of the Reformation, are now said to have been invited to return, and hope to build a house at Oxford. They already own, there, the home of William Penn, in which Quakers, who afterward came to America, used to hide themselves for fear of persecution.

Among the many visitors to the grave of ex-President Theodore Roosevelt, one rainy day, was a Japanese, who had with him a small silver box, into which he poured a handful of earth from the top of the grave. He said that because of the honor in which Mr. Roosevelt is held in Japan, he had been commissioned to secure this earth, to be placed in one of the historical museums of his country.

Mr. A. C. Hoxie, an engineer of the General Electric Company, has invented a process of recording the characters of a wireless message on a photographic receiver, so that though almost no word can be made out by hearing, the eye can decipher it. The process is being tried out at one of the Maine naval stations. This machine's receiving speed is said to be wonderful, and its records are quickly and easily read.

The Indian Social Reformer, a newspaper published in Bombay, India, every Sunday morning, prints as the sentiment at the head of its editorial page the following quotation from William Lloyd Garrison in the *Liberator:* "I will be as harsh as truth, and as uncompromising as justice; I am in earnest — I will not equivocate — I will not excuse — I will not retreat a single inch — *And I will be heard.*"

One of the world's most famous agricultural experts, Mr. Aaron Aronson, of Palestine, was killed by a fall from an air plane, in May. Mr. Aronson was one of the technical advisers of the United States Department of Agriculture and was the discoverer of wild wheat. He was a friend of President Roosevelt and an acquaintance of President Wilson. His death occurred near Boulogne, as he was *en route* from London to Paris.

Columbia University has placed the Bible among its examination units for entrance. The tests will include questions on the epic nature of the Old Testament, with the chief characters and incidents; the memorizing of notable passages; Biblical prose and poetry; Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth; early Christian biography and the books of Paul; also the story of the preservation of the Bible itself and of how it has been handed down to the present generation.

THE CHRONICLE

Arrivals in this Country

July 15. In Vancouver, Miss Amy A. Metcalf, M.D., of Tehsien, North China.

August —. From Kobe, Japan, Miss Gertrude Cozad.

September 18. In New York, Rev. and Mrs. Morton Dexter Dunning and family, of Kyoto, Japan.

Arrivals on the Field

July 17. In Lobito, West Central Africa, Mrs. Amy J. Currie, returning to the field after seven years' absence.

August 11. In Aintab, Central Turkey Mission, Dr. and Mrs. Lorin A. Shepard and Miss Louise M. Clark, joining the station.

Marriages

August 23. In Waukesha, Wis., Rev. Theodore T. Holway, of Sofia, Bulgaria, and Miss Charlotte S. Tichenor.

September 8. In West Newton, Mass., Capt. James F. Cooper, M.D., of the Foochow Mission, and Miss Ruth Taylor, of West Newton. Captain and Mrs. Cooper have sailed for England, where Captain Cooper continues for another year the military-medical service in which he has been engaged since leaving the care of the Chinese Labor Battalion.